THE
Young Christian Instructed;
OR, THE
CHURCH CATECHISM
EXPLAINED;

By Way of QUESTION *and* ANSWER, *and confirmed by Scripture Proofs.*

DIVIDED INTO FIVE PARTS AND TEN SECTIONS.

Wherein a plain and rational Account is given of,

I. *The Christian Covenant.*
II. *The Christian Faith.*
III. *The Christian Obedience.*
IV. *The Christian Prayer.*
AND
V. *The Christian Sacraments.*

Collected from the best DIVINES, by the Author of THE CHILD'S CHRISTIAN EDUCATION.

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THE

INTRODUCTION.

Q. WHAT do you mean by a catechism?

A. I mean such an instruction as is made by way of question and answer.

Q. What then do you understand by the Church Catechism?

A. I understand by it, such an instruction in the principles of the christian religion.

Q. Why is this catechism to be learned before we be brought to be confirmed by the bishop?

A. Because at that time we are to take upon ourselves the vows made for us, by our sureties in baptism; which we cannot be truly said to do, without understanding them as they are hereby explained to us in the catechism.

Q. Is the catechising of young persons of great advantage to them?

A. Yes; such an early instruction is the most likely means to preserve them from all sin and wickedness.

Q. How do you prove this from Scripture?

A. *Train up a child in the way he should go, and when he is old he will not depart from it.* Prov. xxii. 6.

Q. Into how many parts is the Church Catechism divided?

A. Five. 1st, An account of the privileges we are admitted to, and the vows we make at our baptism. 2dly, The creed, or articles of faith. 3dly, The commandments we are to observe. 4thly, The Lord's Prayer. 5thly, The sacraments which Christ hath ordained in his church.

THE

THE CHRISTIAN COVENANT.

SECT. I.

On the Benefits of BAPTISM; *or, the Mercies afforded on* God's *part.*

1. Q. WHAT is your name?
A. N. or M.

2. Q. What do you call this name by which you anſwer?
A. My chriſtian name.

3. Q. Why do you call it your chriſtian name?
A. Becauſe it was given me in my baptiſm, when I was made a chriſtian.

4. Q. What is a chriſtian?
A. A diſciple or ſcholar of *Jeſus Chriſt.*

5. Q. Why is the name that was given you at your baptiſm demanded of you rather than that of your family?
A. Becauſe it puts me in mind both of the privileges and duty of a chriſtian.

6. Q. Who gave you that name?
A. My Godfathers and Godmothers in my baptiſm, wherein I was made a member of Chriſt, the Child of God, and an inheritor of the kingdom of heaven.

7. Q. Why is it aſked, who gave you that name?
A. To put me in mind of the faith I at my baptiſm profeſſed, and the duty I promiſed by my godfathers and godmothers to perform.

8. Q. Why are they called your godfathers and godmothers, that gave you your chriſtian name?
A. Becauſe they preſented me to God, through Chriſt, in my baptiſm, and gave ſecurity to the church for my chriſtian education.

9. Q. What were the privileges you received by being baptiſed?
A. Through God's grace, I was made in my baptiſm,
Firſt, *A member of Chriſt.*
Secondly, *The Child of God.* And
Thirdly, *An inheritor of the kingdom of heaven.*

10. Q. Why are you ſaid to be made a member of Chriſt, the child of God, and an inheritor of the kingdom of heaven?
A. Becauſe I was not ſo born, but made ſo by baptiſm.

11. Q. How do you prove this from scripture?

A. From *Eph.* ii. 3. *And were by nature the children of wrath.*

John i. 12, 13. *As many as received him, to them gave he power* [privilege] *to become the sons of God—who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

12. Q. What is it to be a member of Christ?

A. It is to be one of his church, and thereby joined to Christ as our head.

13. Q. Why is a member of Christ's church said to be a member of Christ?

A. Because his church is, in scripture, compared to a natural body; whereof he is the head, and his disciples are the members.

14. Q. Where is the church called the body of Christ, and Christ the head of that body?

A. In *Eph.* i. 22, 23.—*And he gave him* (that is Christ) *to be the head over all things in the church,—which is his body.*

15. Q. What way of admitting members into the church did Christ appoint, and his disciples always use?

A. Baptism.

16. Q. Have you any text of scripture which teaches you, that you are made a member of Christ's body, or church, by your baptism?

A. Yes; St. *Paul* says, 1 *Cor.* xii. 13. *By one spirit we are all baptized into one body.* And verse 27. *Ye are the body of Christ and members in particular.*

17. Q. What is it to be a child of God?

A. It is to be one whom God hath taken into favour through Christ, and is said upon that account, to love him in an especial manner, as a father does his child.

18. Q. Why are you said first to be a member of Christ, and then a child of God?

A. Because by being a member of Christ, I become a child of God.

19. Q. How do you prove from scripture, that by baptism you are made a child of God?

A. Gal. iii. 26, 27. *Ye are all the children of God by faith in Jesus Christ: For as many of you as have been baptized into Christ, have put on Christ.*

20. Q. What is meant by being an inheritor of the kingdom of heaven?

A. By

A. By being a child of God, if I lead a christian life, I am entitled to the kingdom of heaven, as an heir is to his father's estate.

21. *Q.* How do you prove from scripture, that from your being made a member of Christ, the child of God, at your baptism, you have a covenant title to be an inheritor or heir of the kingdom of heaven?

A. From *Rom.* viii. 16, 17. *We are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ.*

Luke xii. 32. *Fear not, little flock, for it is your father's good pleasure to give you the kingdom.*

1 *John* ii. 23. *And this is the promise that he hath promised us, even eternal life.*

SECT. II.

Of the Vows of Baptism; Or, the Conditions required on our Part; and the Obligation we lie under to fulfil them.

1. *Q.* YOU have told me what privileges you have by being baptized; but cannot you forfeit them?

A. I cannot lose them, if I keep the promises made for me, when I was baptized.

2. *Q.* What did your godfathers and godmothers then for you?

A. They did promise and vow three things in my name, First, That I should renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh. Secondly, That I should believe all the articles of the christian faith. And thirdly, That I should keep God's holy will and commandments, and walk in the same all the days of my life.

3. *Q.* What is it that you here promise to renounce?

A. I promise to renounce the three spiritual enemies to my happiness in this life, and that which is to come, which are the devil, the world, and the flesh.

4. *Q.* What do you mean by renouncing them?

A. Hating them in my heart, and rejecting and guarding against them in my life and actions, so as not to follow, or be led by them.

5. *Q.* What do you mean by the word devil?

A. All the fallen angels, who are become evil spirits.

6. *Q.* Why do you call them by one single name?

A. Because they are all united in the same rebellion against God; and are governed by one head, which is called the devil.

7. Q. Why are you in the first place required to renounce the devil?

A. Because he is a bitter enemy to our Saviour, and the most dangerous enemy to us.

8. Q. What do you mean by the works of the devil?

A. All manner of sin and wickedness; particularly those sins which the devil himself is especially charged with; such as idolatry, witchcraft, murder, cruelty, malice, revenge, pride, envy, strife, lying, and tempting others to sin, &c.

9. Q. Why are sin and wickedness called the works of the devil?

A. Because he first sinned himself, then seduced others to sin, and doth still tempt to it.

10. Q. How do you prove from scripture, that it is required of Christ's disciples to renounce the devil and all his works?

A. From *Eph.* iv. 27. *Neither give place to the devil.*

2 *Tim.* ii. 19.—— *Let every one that nameth the name of Christ depart from all iniquity.*

1 *John* iii. 8. *He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.*

11. Q. What is the second enemy, which, at your baptism, you promised to renounce?

A. This wicked world, and its pomps and vanities.

12. Q. Why do you call the world (the work of God's hands) a wicked world?

A. "Not because it is in itself so; but because of the "wickedness it tempts to, and the evil use it is put to by "wicked men."

13. Q. What do you mean by the pomps and vanities of this world?

A. The honours, glory, and grandeur of this earthly state; together with the possessions, riches, and pleasures the world affords, so far as they lead us to sin against God.

14. Q. How do you prove that you are obliged to renounce the pomps and vanities of this world?

A. From 1 *John* ii. 15, 16. *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.*

—*The pride of life is not of the Father, but is of the world.*

15. Q.

15. Q. What is the third enemy you promise to renounce?

A. The sinful lusts of the flesh.

16. Q. What do you understand by the sinful lusts of the flesh?

A. "All those sensual desires and inclinations, whereby "we are disposed to those sins which are in a peculiar "manner called, in holy scripture, the works of the flesh; "such as uncleanness, gluttony, and drunkenness."

17. Q. How do you prove that you are to resist all the desires of unlawful pleasures, mortify and govern your disorderly inclination, and corrupt nature inwardly delighting in them?

A. From Rom. viii. 13. *If ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live.*

Gal. v. 24. *They that are Christ's have crucified the flesh, with the affections and lusts.*

1 Pet. ii. 11. *I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.*

18. Q. What is the second duty you were by your baptism obliged to perform?

A. To believe in all the articles of the christian faith.

19. Q. What proof have you of your being obliged to do so?

A. From Mark xvi. 16. *He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.*

1 John iii. 23. *This is his commandment, that we should believe on the name of his Son Jesus Christ.*

20. Q. What is the third duty you promised at your baptism to do?

A. To keep God's holy will and commandments, and walk in the same all the days of my life.

21. Q. What proofs have you of your being obliged to do this?

A. From John xvi. 15. *If ye love me, keep my commandments.*

Eph. ii. 10. *We are his workmanship, created in Jesus Christ unto good works, which God hath before ordained, that we should walk in them.*

22. Q. Dost thou not think that thou art bound to believe, and do as they promised for thee?

A. Yes, verily, and by God's help so I will. And I heartily thank our heavenly Father that he hath called me to this state of salvation, through Jesus Christ our Saviour: And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

23. *Q.* Why do you think yourself bound to believe and do what your godfathers and godmothers promised for you?

A. Not only because they acted in my name; but because what they promised in my behalf, would otherwise have been my duty and interest to have fulfilled, without such promise.

24. *Q.* Are you resolved to do and perform what they promised for you?

A. Yes, by God's help; for otherwise I shall forfeit the blessings belonging to that state, which I was, by my baptism, called and admitted into.

25. *Q.* What is that state?

A. A state of salvation.

26. *Q.* Why do you call it a state of salvation?

A. Because I have thereby all the means necessary to salvation.

27. *Q.* How do you prove this from scripture?

A. From *Rom.* i. 16. *The gospel is the power of God to salvation to every one that believeth.*

2 *Tim.* iii. 15. *From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation.*

28. *Q.* Through whom hath God called you to this state of salvation?

A. Through Jesus Christ, and to put me into it by baptism.

29. *Q.* How do you prove this from scripture?

A. From *Titus* iii. 4, 5. *The kindness and love of God our Saviour towards man appeared, not by works of righteousness which we have done, but according to his mercy he hath saved us, by the washing of regeneration, and renewing of the Holy Ghost.*

30. *Q.* How do you think to be enabled to do, and continue in the performance of what was required of you at your baptism?

A. I depend upon God's grace to prevent, assist, and confirm me.

31. *Q.* What reason have you for so doing?

A. From *John* xv. 5. *Without me you can do nothing.*

2 *Cor.* iii. 5. *Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God.*

32. *Q.* How do you think to obtain God's grace?

A. By prayer.

33. *Q.* What reason have you to think that by prayer you shall obtain it?

A. From *Luke* xi. 9. *Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened unto you.*

PART

PART II.

THE CHRISTIAN FAITH.

SECT. III.

Of the CREED; *particularly what we are to believe concerning* GOD *the* FATHER.

1. Q. THE second thing you promised, was to believe all the articles of the christian faith; what do you mean by christian faith?

A. The doctrine contained in the holy scriptures, and particularly in the New Testament.

2. Q. What do you mean then by the articles of the christian faith?

A. I thereby mean such points of christian doctrine as are necessary to be believed in order to salvation, and which are called the principles of the doctrine of Christ. *Heb.* vi. 1.

3. Q. How do you prove that you are bound openly to profess these articles, as well as inwardly to believe them?

A. From *Rom.* x. 9, 10. *If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thy heart, that God hath raised him from the dead, thou shalt be saved.*

For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

4. Q. Why is believing these articles of the christian faith required of us in the second place, between renouncing the works of the devil, and obeying the commandments of God?

A. Because we must first renounce all wickedness, before we can be disposed to receive or believe the truth, as it is in Christ Jesus; and we must first know and believe what is right, before we can practise it.

5. Q. Where are these articles of the christian faith to be found?

A. In the apostles creed.

6. Q. Rehearse this creed?

A. *I believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ his only Son, our Lord, who was conceived by the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried: He descended into hell: The third day he rose again from the dead:*

He ascended into heaven, and sitteth at the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

7. Q. What is the meaning of the word creed?

A. A creed is the same with belief.

8. Q. Why is it called the apostles creed?

A. Either because it contains doctrines delivered by the apostles, or because it was, as to its main branches, composed near the apostles time.

9. Q. How is it you are to believe the articles of your faith, as they are summed up?

A. When I say, *I believe*, (as I am understood to do to every article of this creed) I mean that I receive it as true upon God's authority, having my heart duly influenced thereby.

10. Q. Why do you say, *I* believe, and not, *we* believe; and when you pray, you say, *Our Father*, &c.

A. Because I cannot certainly tell whether another man does truly believe these articles or no; and therefore cannot with an assurance of faith say, *We* believe.

11. Q. What dost thou chiefly learn by these articles of thy belief?

A. First, I learn to believe in God the Father, who hath made me and all the world. Secondly, In God the Son, who hath redeemed me and all mankind. Thirdly, In God the Holy Ghost, who sanctifieth me and all the elect people of God.

12. Q. What do you observe from these three parts into which the creed or belief is divided?

A. 1. I observe a distinction of persons, the Father, the Son, and the Holy Ghost.

2. That these three persons are equally God: The Father is God, the Son is God, and the Holy Ghost is God.

3. A difference of offices or operations: The Father creates, the Son redeems, and the Holy Ghost sanctifies.

13. Q. What proof have you that these three distinct persons are of the same divine nature?

A. From 1 *John* v. 7. *For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and those three are one.*

14. Q. What does the first branch of the creed treat of?

A. God

A. God the Father, and his works of creation.

15. *Q.* What is God?

A. God is an infinite, eternal, and incomprehensible spirit; having all perfections in and of himself.

16. *Q.* What proof have you of God's being a spirit?

A. From *John* iv. 24. *God is a spirit.*

1 *Tim.* vi. 16. *Whom no man hath seen, or can see.*

17. *Q.* What proof have you of his being infinite?

A. From 1 *Kings* viii. 27. *Behold, the heaven of heavens cannot contain thee.*

Jerem. xxiii. 24. *Do not I fill the heaven and earth, saith the Lord?*

18. *Q.* How do you prove God to be eternal?

A. From *Psal.* xc. 2. *From everlasting to everlasting, thou art God.*

19. *Q.* How do you prove God to be incomprehensible?

A. From *Job* xi. 7. *Canst thou by searching, find out God? Canst thou find out the Almighty unto perfection?*

20. *Q.* How do you prove that God hath all perfections in and of himself?

A. From *Exod* iii. 14. *I am that I am.*

21. *Q.* What proof have you that there is but one such God?

A. From 1 *Cor.* viii. 4. *There is none other God but one.*

Eph. iv. 6. *One God and Father of all, who is above all, and through all, and in you all.*

22. *Q.* How is God said to be a Father?

A. 1. As he created all things; *God the Father, of whom are all things,* 1 *Cor.* viii. 6.

2. As he is the Father of our Lord Jesus Christ; *blessed be God, even the Father of our Lord Jesus Christ.* Eph. i. 3.

3. As he is the Father of us christians; *having predestinated us unto the adoption of children by Jesus Christ.* Eph. i. 5.

23. *Q.* Why do you call God, Almighty?

A. Because he hath all power in himself of doing all things; and as all other things or beings derive their power from him.

24. *Q.* How do you prove this?

A. From *Psal.* lxii. 11. *Power belongeth unto God.*

Job xlii. 2. *I know that thou canst do every thing.*

2 *Chron.* xx. 12. *O our God, we have no might, but our eyes are upon thee.*

25. *Q.* What is meant by heaven and earth?

A. The world, and all things that are therein; as appears from

A 6

from *Acts* iv. 24. *Lord thou art my God, which hath made heaven and earth, and the sea, and all that in them is.*

26. *Q.* Out of what did God make the world?

A. Out of nothing.

27. *Q.* How do you prove this?

A. From *Heb.* xi. 3. *The things which are seen, were not made of things which do appear.*

28. *Q.* How is the world preserved?

A. By the same Divine Power that made it.

29. *Q.* How do you prove this?

A. From *Nehem.* ix. 6. *Thou, even thou art Lord alone: Thou hast made heaven, the heaven of heavens, with all their host; the earth, and all things that are therein; the seas, and all that is therein, and thou preservest them all.*

SECT. IV.

What we are to believe concerning God the Son.

1. *Q.* WHAT does the second part of the creed treat of?
A. Of God the Son, and the work of redemption; his humiliation, and exaltation.

2. *Q.* Whence do you gather the necessity of believing in Jesus Christ?

A. From Christ's own command, *John* xiv. 1. *Ye believe in God, believe also in me.* And,

John viii. 24. *If ye believe not that I am, ye shall die in your sins.*

3. *Q.* How is God the Son described?

A. 1*st*. By his name and offices, *Jesus Christ*.

2*dly*. By his generation, *His only Son*.

3*dly*, By his relation to us, and dominion over us, *Our Lord*.

4. *Q.* What does the name *Jesus* signify?

A. It signifies a Saviour.

5. *Q.* Why was he called *Jesus*?

A. *Because he was to save his people from their sins*, Matt. i. 21.

6. *Q.* What does the word *Christ* signify?

A. It signifies *Anointed*, and is the same with *Messias*.

7. *Q.* To what was *Jesus* anointed?

A. To the three offices of King, Priest, and Prophet.

8. *Q.* Why was he anointed to these three offices?

A. In imitation of the Jews, whose custom it was, to admit them to these offices by anointing them with oil.

9. *Q.*

9. Q. Was our Saviour anointed in the same manner to these offices?

A. No, he was anointed or set apart to them by the Holy Ghost, which he received from God.

10. Q. How do you prove he was anointed with the Holy Ghost?

A. From *Acts* x. 38. *God anointed Jesus of Nazareth with the Holy Ghost, and with Power.*

11. Q. How is he a King?

A. As he governs and protects his church.

12. Q. How is he a Priest?

A. In first offering himself for us as a sacrifice, and always interceding for, and blessing his church.

13. Q. How is he a Prophet?

A. As he first instructed his church most perfectly in the will of God; and as he still teaches it by his word and ministry.

14. Q. How do you prove that *Jesus* is the *Christ*, or *Messias*?

A. From *John* vi. 69. *We believe and are sure, that thou art the Christ, the Son of the living God.*

15. Q. You say that Christ is here described by his generation; whose son therefore is he?

A. The only son of God.

16. Q. How do you prove this?

A. 1 *John* iv. 9. *In this was manifested the love of God towards us; because that God sent his only begotten Son into the world, that we might live through him.*

17. Q. How is Christ the only son of God?

A. As he was conceived and born of a pure virgin, by the extraordinary power of God.

18. Q. How is he said to be our Lord?

A. As he is in a peculiar manner the Lord and head of his church; and also because we solemnly engaged at our baptism to serve and obey him.

19. Q. What do you farther observe relating to God the son?

A. I observe the humiliation of our Saviour Christ.

His Humiliation.

20. Q. What are the degrees of his humiliation?

A. Incarnation, death, and burial.

21. Q How was Christ, or the eternal son of God, made man?

A. By

A. By the union of the human nature to the divine in one person.

22. Q. How do you prove that Christ did thus become man?

A. From *Heb.* ii. 16. *Verily he took not on him the nature of angels; but he took on him the seed of Abraham.* And *John* i. 14. *The word was made flesh.*

23. Q. How was this accomplished?

A. By the powerful operation of the Holy Ghost.

24. Q. How do you prove this?

A. From *Luke* i. 35. *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.*

25. Q. Why was Christ thus formed, and conceived by the Holy Ghost?

A. That he might take our nature, without the corruption of it.

26. Q. Whence did he derive his bodily substance?

A. From the body of the virgin *Mary*; therefore he is said to be *the seed of the woman.* Gen. iii. 15.

27. Q. Why was Christ born of a virgin?

A. For the fulfilling of a prophecy; *Isaiah* vii. 14. *Behold a virgin shall conceive and bear a son:* And perhaps for that sacredness of it.

28. Q. Why did Christ thus take our nature, and become man?

A. In order to discharge the office of a Mediator, so that he might die, and being one of the same nature with those he died for, might make an atonement for sin.

29. Q. How do you prove this?

A. From *Heb.* ii 9. *But we see Jesus, who was made a little lower than the angels, for the suffering of death.* And verse 17. *Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.*

30. Q. For what reason did our Saviour suffer death?

A. That by the shedding of his blood, he might make an atonement for sin.

31. Q. How do you prove that Christ made a sufficient satisfaction or atonement for the sins of the world, by his sufferings?

A. From *Heb.* ix. 2. *He put away sin by the sacrifice of himself.* And 1 *John* ii. 2. *He is the propitiation for our sins.*

32. Q. Why is Christ said to suffer under *Pontius Pilate?*

A. To

A. To signify the time of his death, and the accomplishment of the prophecies concerning it.

33. Q. How do you prove that Christ fulfilled any prophecy in his death?

A. From *Acts* iii. 18. *These things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.*

34. Q. Who was *Pontius Pilate*?

A. The governor of *Judea*, under *Tiberius*, the *Roman* emperor.

35. Q. What sort of death did Christ suffer?

A. He was crucified.

36. Q. How was this done?

A. By nailing his hands and feet to a cross of wood set upright in the ground, 'till he there languished and died.

37. Q. Why did he suffer this kind of death?

A. Because being of all others the most grievous and scandalous death, he thereby shewed the heinous nature of sin, and God's great hatred of it.

38. Q. Why is it said our Saviour died?

A. To shew that his body, when alive, was really united to his soul.

39. Q. Why is it also added, he was buried?

A. This is added farther, to confirm the certainty of his death.

40. Q. What is meant by his descending into hell?

A. As his body was laid in the grave, so his soul departed into the state of separate souls; being resigned into the hands of God who gave it.

41. Q. Wherein does our Saviour's exaltation consist? *Christ's exaltation.*

A. 1*st*, In his resurrection. 2*d*, His ascension. 3*d*, His glorification. 4*th*. His coming to judgment.

42. Q. What is the resurrection of Christ?

A. It is the restoring him to life, by uniting the same soul to the same body.

43. Q. How do you prove that our Saviour rose again from the dead?

A. From *Acts* ii. 25. *Whom God hath raised up, having loosed from the pains of death.*

Rev. i. 18. *I am he that liveth, and was dead.*

44. Q. When did our Lord arise?

A. On

A. On the third day after he died, which was the first day of the week, and was thence called the Lord's day.

45. *Q.* Why did our Saviour rise the third day?

A. To fulfil what himself had told his disciples, that he must *be killed, and be raised again the third day,* Mat. xvi. 21.

46. *Q.* Does this article of Christ's resurrection any way assure us of ours?

A. Yes; it is a pledge to us of our resurrection.

47. *Q.* How do you prove this?

A. From *Rom.* viii. 11. *He that raised up Christ from the dead, shall also quicken your mortal bodies.*

48. *Q.* Does not this article likewise give a fuller assurance of our redemption and justification?

A. Yes: We are told, *Rom.* iv. 25. *That he was raised up again for our justification.*

49. *Q.* What is the next branch in our Saviour's exaltation?

A. His ascension.

50. *Q.* After what manner did our Saviour ascend into heaven?

A. He ascended in a bodily and visible shape.

51. *Q.* How do you prove this?

A. From *Acts* i. 9. *While they beheld, he was taken up, and a cloud received him out of their sight.*

52. *Q.* What is the third branch of his exaltation?

A. His glorification, or sitting at the right-hand of God.

53. *Q.* You said before, that God was a spirit, and therefore has no body or hands; how then can Christ be said to sit at his right-hand?

A. When I say Christ sits at God's right-hand, I thereby mean by his being exalted to the highest dignity and power under God the Father.

54. *Q.* How is this proved from scripture?

A. From 1 *Peter* iii. 22. *Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being made subject unto him.*

55. *Q.* What does Christ do at the right-hand of God?

A. He appears in the presence of God for us, as our mediator, intercessor, and advocate.

56. *Q.* Upon what ground is he our mediator and advocate with God?

A. Upon the account of his death and sufferings, which he underwent for us.

57. *Q.* How do you prove this?

A. From Heb. ix. 12. *By his own blood he entered once into the holy place, having obtained eternal redemption for us.*

58. Q. How do you prove that Christ is the alone mediator?

A. From 1 Tim. ii. 5. *There is one mediator between God and man, the man Christ Jesus.*

59. Q. Why is Christ the alone mediator?

A. He only can be so, as partaking of both natures, God and man; and having alone made atonement for sin by his blood.

60. Q. Christ being thus ascended, will he ever return to the earth?

A. Yes; and herein consists the last branch of his exaltation.

61. Q. From whence will he come?

A. From heaven; that being the place wherein he is to sit at God's right-hand, *until the time of the restitution of all things.* Acts iii. 21.

62. Q. To what end will he come?

A. To judge both the quick and the dead.

63. Q. What do you mean by the quick and the dead?

A. By the quick, I mean all such as shall be found alive when Christ comes to judgment; and by the dead, those that have died in all foregoing ages.

64. Q. How is this proved from scripture?

A. From Acts x. 42. *It is he that was ordained of God to be the judge of quick and dead.*

65. Q. For what shall he judge them?

A. For all things, whether secret or open.

66. Q. How do you prove this?

A. From 2 Cor. v. 10. *We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*

Eccl. xii. 14. God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

ECT. V.

Of God the Holy Ghost, and the remaining articles of the Creed.

1. Q. WHO is the Holy Ghost?

A. He is the third person in the sacred and undivided Trinity.

2. Q. How is this proved?

A. From

A. From *Matt.* xxviii. 19. *Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

Q. What do you mean by the word Ghost?

A. Ghost is the same with spirit.

4. Q. Why is he called the Holy Ghost?

A. He is so called, not in respect of his nature, since the two other persons are equally holy in themselves; but on the account of his office, which is, in Christ's stead, to sanctify and make holy the church.

5. Q. How do you prove that you are sanctified by the Holy Ghost?

A. From 1 *Cor.* vi. 11. *But ye are washed, but ye are justified in the name of the Lord Jesus, and by the spirit of God.*

6. Q. You say, you believe there is a holy catholic church; what do you mean by church?

A. I mean a society of such persons, as being admitted into the fellowship of Christ's gospel, profess his faith, and are united to him as their head.

7. Q. What does the word catholic signify?

A. It signifies general or universal.

8. Q. Why is the christian church called catholic?

A. To distinguish it particularly from the *Jewish* or patriarchal church which was confined to one nation; whereas the christian church is extended to all nations.

9. Q. How do you prove that the christian church is catholic in this sense, or extended to all nations?

A. From *Luke* xxiv. 27. *Repentance and remission of sins is preached in Christ's name unto all nations, whether they be* Jews or Gentiles, *bond or free.*

10. Q. Why is the church called holy?

A. As it is taken into a holy covenant with God, whereby all the members of it are under an obligation of living holy.

11. Q. How do you prove God requires holiness of the members of the christian church?

A. From 1 *Thess.* iv. 7. *God hath called us unto holiness.* *Heb.* xii. 14. *And holiness, without which no man shall see the Lord.*

12. Q. What are the privileges belonging to this holy catholic church?

A. They are four. 1st, *The communion of saints.* 2dly, *The forgiveness of sins.* 3dly, *The resurrection of the body.* And 4thly, *The life everlasting.*

13. Q. What is the first privilege?

A. The

A. The communion of saints.

14. Q. What do you understand by the saints?

A. Though christians in general are sometimes called saints in scripture; yet by saints I understand more especially such christians as prove themselves to be living members of Christ's body, by a lively faith and holy life.

15. Q. Wherein does the communion of these saints consist?

A. In their mutual love, praying for, and assisting one another; and in their worshipping God together as one body, and having a joint share in the benefit procured to them by Christ.

16. Q. How do you prove from scripture, that there is such a communion of saints?

A. From *Eph.* iv. 4, 5. *There is one body and one spirit, even as you are called in one hope of your calling; one Lord, one faith, one baptism.*

Acts ii. 42. *They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer.*

17. Q. What is the second privilege which belongs to members of Christ's church?

A. Forgiveness of sins.

18. Q. What is sin?

A. Sin is the transgression of the law of God; whether by our omitting to do what is required of us to have done, or by our doing any thing contrary to its command.

19. Q. What is the punishment naturally due to sin?

A. The punishment or wages of sin is death, both temporal and eternal.

20. Q. Wherein does the forgiveness of sin consist?

A. It is God's remitting or not inflicting the punishment which is naturally due to those that commit it.

21. Q. For whose sake, and upon what account, does God remit this punishment due to sin?

A. It is for the sake of Jesus Christ, our Saviour, who merited this benefit of forgiveness of sin for us, by suffering death in our stead.

22. Q. How do you prove that Christ obtained this benefit for us by his death and passion?

A. From 2 *Cor.* v. 19. *God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.*

Eph. i. 7. *In whom we have redemption through his blood, the forgiveness of sins.*

23. Q.

23. Q. But are there no conditions required on our part, to entitle us to the benefit of having our sins forgiven?

A. Yes; faith and repentance.

24. Q. How do you prove from scripture, that they are required in order to forgiveness of sin?

A. From *Acts* xxvi. 18. *That they may receive forgiveness of sins by faith that is in me.*

And, *Acts* iii. 19. *And be converted that your sins may be blotted out.*

25. Q. Is this privilege peculiar to the church of Christ?

A. So the scripture tells us: *There being no other name under heaven given among men by which they may be saved; but only by that of the Lord Jesus.* Acts iv. 12.

26. Q. What is the third privilege belonging to the church?

A. The resurrection of the body.

27. Q. What do you mean by the resurrection of the body?

A. I mean, that the bodies of all those who are dead, or shall die, shall, at the end of the world, when Christ comes to judgment, be raised out of their graves, and united again to their souls.

28. Q. How do you prove this?

A. From *John* v. 28, 29. *The hour is coming, in the which all that are in the grave shall hear his voice, and shall come forth.*

29. Q. Shall these same bodies with which we die, be raised and united to our souls?

A. Yes, these same bodies; but they may be rendered incorruptible and glorious.

30. Q. How do you prove this from scripture?

A. From 1 *Cor.* xv. 42. *It is sown in corruption, it is raised in incorruption; it is sown in dishonour; it is raised in glory.*

31. Q. But since all are to be raised, how is this a privilege of Christ's holy catholic church?

A. Though all are to be raised, yet to be raised, and at the same time qualified for the enjoyments of an everlasting felicity, is the peculiar privilege of Christ's holy church.

32. Q. What is the fourth privilege of the church?

A. Life everlasting.

33. Q. What do you mean by life everlasting?

A. I mean that the righteous, or true members of Christ's church, shall, after the resurrection, enter upon an eternal state of happiness, both in body and soul.

34. Q. How is this proved from scripture?

A. 1 *John*

A. *1 John* v. 11. *This is the record that God hath given to us eternal life; and this life is in his Son.*

John x. 28. *I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand.*

35. Q. Well, but since the wicked as well as the righteous shall be raised to an eternal state, what will be their portion in that state?

A. They shall be banished from God's sight, so as never to behold the glory of his majesty, and shall be cast into utter darkness, to be tormented for ever and ever with the devil and his angels.

36. Q. How is this proved from scripture?

A. *Matt.* xxv. 41. *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.*

2 Thess. i. 7, 8, 9. *The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.*

37. Q. Why do you say *Amen* at the end of your creed?

A. To express my steadfast belief of all and every part of it, and to shew my desire and resolution to frame my life and conversation according to such belief.

PART III.

THE CHRISTIAN OBEDIENCE.

SECT. VI.

Of the Ten Commandments; particularly of our Duty towards God, contained in the four first Commandments.

1. Q. WHAT was the third thing that was promised in your name at your baptism?

A. That I should keep God's holy will and commandments, and walk in the same all the days of my life.

2. Q. You said that your godfathers and godmothers did promise for you, that you should keep God's commandments, tell me how many there be?

A. Ten.

3. Q. Which be they?

A. The

A. The same which God spake in the twentieth chapter of *Exodus*, saying, *I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.*

4. *Q.* What do you call this?

A. I call it a preface or introduction to the commandments.

5. *Q.* What do you learn from this preface?

A. I learn God's right to command, and my obligation to obey.

6. *Q.* What proof have you that Christ has confirmed these commandments?

A. From *Matt.* xix. 17. *If thou wilt enter into life, keep the commandments.*

Rom. viii. 12. *The law is holy, and the commandments holy, and just, and good.*

7. *Q.* How is it that you are to keep these commandments?

A. I must observe all of them as they fall in my way, make them my practice, and that as long as I live.

8. *Q.* As the commandments are ten, how are they said to be but two, by our Saviour? *Matt.* xxii. 40.

A. They are but two, as they are divided into two tables, of love to God and our neighbour.

9. *Q.* How many commandments belong to the first table, or respect our love to God?

A. The first four; and the last six relate to our neighbour.

10. *Q.* What is the first commandment?

A. *Thou shalt have none other Gods but me.*

11. *Q.* What is the full import or meaning of this first commandment?

A. That we ought to have the Lord for our God; and that we should have no other besides him.

12. *Q.* What is it to have the Lord for our God?

A. It is first to think of him, and then to worship him and serve him as God.

13. *Q.* How ought you to think of God?

A. As an almighty being; the maker and preserver of all things; and our most gracious Father, in and through his Son Jesus Christ our Lord.

14. *Q.* How ought we to worship God?

A. With all the power both of our souls and bodies; in public and private, according to all that he has required in his holy gospel.

15. *Q.* What is the other thing proposed to us in this commandment?

A. Not

A. Not to have any other beſides the Lord for our God.

16. Q. How many ways may men have others for their God beſides the Lord?

A. By thinking of them as God; and by worſhipping and ſerving them as ſuch.

17. Q. What do you then ſuppoſe to be the full meaning of this ſecond part of the firſt command?

A. That we ſhould neither believe in, account of, or worſhip any other as God, beſides the Lord; whether it be by forſaking him, or falling off altogether into idolatry; or by giving the honour of God to any other being, together with him.

18. Q. What is the ſecond commandment?

A. *Thou ſhalt not make to thyſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: Thou ſhalt not bow down to them, nor worſhip them: For I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children, unto the third and fourth generation of them that hate me; and ſhew mercy unto thouſands in them that love me, and keep my commandments.*

19. Q. How does this commandment differ from the firſt?

A. The deſign of the firſt was to prevent us from giving divine honour to any beſides the true God: The deſign of this is to direct us in a manner of worſhipping him, that ſo we may do it ſuitably to his nature.

20. Q. What is the import of this commandment?

A. It is this; that we muſt not make any image or picture of God, nor muſt we make the likeneſs, or image of any other being, with a deſign to bow down to it, that is, to honour and worſhip it.

21. Q. Do you think it utterly unlawful to make any image at all of God?

A. It is certainly unlawful; as being highly diſhonourable to the infinite nature and majeſty of God.

22. Q. How is it diſhonourable to God to repreſent him by an image?

A. Becauſe it would teach us to have mean and low notions of that incomprehenſible Being.

23. Q. What is the duty required of us in this commandment?

A. To worſhip God after a manner ſuitable to his nature.

24. Q. How is it that you are to worſhip him?

A. As

A. *As God is a spirit, they that worship him, must worship him in spirit and in truth;* that is to say, with sincerity, love, and purity of heart. *John* iv. 24.

25. Q. How has God enforced these commandments?

A. He has done it by declaring that he is a jealous God.

26. Q. How is God said to be a jealous God?

A. He is jealous for our sakes, lest, by giving his honour to others, our notions should become corrupt, and we from thence should be given over to a reprobate mind. *Rom.* i. 28.

27. Q. What was the effect of this divine jealousy?

A. With respect to the *Jews*, it was, that God threatened them, if they were guilty of this sin of idolatry, to deliver them up into the hands of their enemies, who should oppress both them and their children after them; but if they continued firm in his worship, he would bless them and their posterity with plenty and prosperity all their days.

28. Q. How does this relate to us now?

A. It teaches us how odious this sin of idolatry is in the sight of God; and that he will certainly punish it with the utmost severity, it may be, in this life, but without doubt in the life to come.

29. Q. What do you learn farther from the latter part of this commandment?

A. I learn how much more God delights in blessing than in punishing.

30. Q. What is the third commandment?

A. *Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless, that taketh his name in vain.*

31. Q. What is the design of this commandment?

A. To secure that honour we ought to pay to God, by a reverend esteem of whatever relates to him.

32. Q. What do you mean by the name of God?

A. I understand thereby God himself, and whatever has any immediate relation to him.

33. Q. When may we be accounted to take God's name in vain?

A. When we make mention of God, or of any thing which belongs to him, rashly and irreverently; in a way not suitable to his divine honour, or to his authority over us.

34. Q. Upon what occasion especially may God's name be made use of?

A. Par-

A. Particularly in theſe two; in ſwearing and praying, and in both theſe it may be taken in vain.

35. Q. How may we take God's name in vain, by uſing it in ſwearing?

A. 1ſt. When we ſwear falſely, by aſſerting what is untrue. 2*dly*, When we ſwear needleſsly, without ſufficient occaſion to juſtify an oath. 3*dly*. When we ſwear raſhly, without due conſideration, eſpecially in promiſes. And 4*thly*, When we ſwear irreverently, without due regard to the honour of God's name.

36. Q. What think you then of ſwearing by the name of any creature.

A. I think it is highly ſinful; as giving that honour to the creature, which is only due to the Creator.

37. Q. When do we take God's name in vain in praying?

A. When we pray without minding what we are about: When we pray for ſuch things as we ought not to pray for.

38. Q. Are there no other ways of taking God's name in vain, beſides theſe hitherto ſpoken of?

A. There are ſeveral other ways: By profane curſing—By any light or unfitting uſe of God's name in common converſation—By blaſpheming or ſpeaking reproachfully of God, or his religion—By ridiculing or abuſing his word or miniſters—By an irreverent behaviour in his ſervice.

39. Q. What then is the duty required in this commandment?

A. 'Tis to uſe God's holy name with reverence in oaths, promiſes, diſcourſe, and worſhip: As alſo to ſhew a due reverence to God's word, and to other things that have any immediate relation to him and his ſervice.

40. Q. How has God threatened to puniſh thoſe who break this commandment?

A. The Lord will not hold him guiltleſs that taketh his name in vain.

41. Q. What do you underſtand thereby?

A. That he will not ſuffer ſuch ſinners to go unpuniſhed either in this life or the other.

42. Q. What is the fourth commandment?

A. *Remember that thou keep holy the Sabbath-day: Six days ſhalt thou labour, and do all that thou haſt to do; but the ſeventh day is the Sabbath of the Lord thy God: In it thou ſhalt do no manner of work, thou, and thy ſon, and thy daughter; thy man ſervant, and thy maid ſervant; thy cattle, and the ſtranger that is within thy gates: For in ſix days the Lord*

made heaven and earth, the sea, and all that in them is, and rested the seventh day: Wherefore the Lord blessed the seventh day, and hallowed it.

43. Q. How does this commandment differ from the former?

A. The first three commandments direct us whom we are to worship, and in what manner: The fourth appoints a particular time for that purpose.

44. Q. What do you mean by the Sabbath-day?

A. I mean a day of rest, after six of work and labour.

45. Q. Wherefore did God establish a seventh day rest, after six of work and labour?

A. In memory of his having created the world in days, and resting or ceasing from creating it on the seventh

46. Q. What farther design had God in appointing t day?

A. Not only thereby to keep up the memory of his bei the Creator of the world; but also to engage manki solemnly to acknowledge, and worship him as such.

47. Q. Since God is said to have rested from the work creation on the seventh day, doth not that suppose that th work was some labour to him?

A. No, the meaning of it is not as if the foregoing wor had been any labour to the Almighty; but merely that th work was then complete, and needed no farther addition It being equally miraculous to work it in six days as in o moment.

48. Q. What is meant by God's hallowing the seventh day

A. 'Tis his setting it apart for sacred uses.

49. Q. What are those holy uses which the Sabbath wa set apart for?

A. It was set apart for the public and private worship o God.

50. Q. In what does the public worship of God consist?

A. It consists in prayer, hearing the word of God rea and preached, in setting forth his praise, and in receivin the sacrament.

51. Q. Wherein does the private worship of God consist

A. It consists in prayer, reading, and meditation on the word and works of God.

52. Q. Are there any other good works we are particularly to be employed in on this day?

A. Yes; in works of charity and mercy, and in endeavouring to improve the piety of others, as well as our own.

53. Q. Is all bodily labour forbidden us upon this day?

A. Yes; we are required to rest from all ordinary em-

ployments and works of gain; needless diversions, and all things but works of necessity and charity.

54. Q. What is forbidden by this commandment?

A. To neglect and profane the Sabbath: Not to employ it to the honour and service of God; but much more to spend it in idleness, pleasure, and sin.

55. Q. Is there any thing more required of us in order to the full observance of this commandment?

A. This only; that we be careful not only to sanctify the Sabbath-day ourselves, but to see that all who belong to us do likewise.

56. Q. Why do christians observe the first day of the week, and not the seventh?

A. Because on the first day of the week Christ rose from the dead, and rested from the work of redemption, which he completed on that day by his resurrection.

57. Q. What proof have you of this practice of observing the first day of the week as the Sabbath?

A. From *John* xx. 19. *The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and said unto them, Peace be unto you.*

Acts xx. 7. *Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.*

58. Q. Is not this sufficient authority for us christians to keep it on the first day of the week?

A. Yes, this example of the apostles does sufficiently justify our keeping it.

SECT. VII.

Of our Duty towards our Neighbour, contained in the six last Commandments.

1. Q. WHAT is the fifth commandment?

A. *Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.*

2. Q. Wherein does this commandment differ from the following?

A. This respects our duty to particular persons only, the five following ones regard our duty to all mankind, whom we are to consider as our neighbours.

3. Q. Is there no other observable difference?

A. Yes; this secures the good order and peace of the world; the five last secure the life, the property, the reputation or good name of all men.

4. *Q.* What is the full extent of this commandment?

A. It extends not only to our natural parents, but to all sorts of persons who are in any respect our superiors.

5. *Q.* What duties do you think it particularly includes?

A. I think it includes our duty to our natural parents first, and then the duty of subjects towards those who are in any authority over them—Of ordinary christians towards their ministers—Of servants towards their masters—Of those who are in a lower degree towards such as are in a higher state and dignity.

6. *Q.* Does not this commandment then require some return of duty from those who are thus to be honoured?

A. Yes; in the equity of it, it certainly does.

7. *Q.* What are the particular duties which are required of children towards their parents?

A. To make them suitable returns of love and affection: To obey their orders: To bear with their infirmities: To submit to their correction: To comfort and support them in their reasonable necessities; and always to promote their welfare.

8. *Q.* What return of duty ought parents to make their children?

A. They are required by this commandment to love, support, instruct, and be gentle towards their children.

9. *Q.* What is the duty of subjects towards those whom God has set in authority over them?

A. To submit to the laws in all things not contrary to the law of God; to live quietly under their government, and to do all they can to support it.

10. *Q.* What is the duty of the magistrate towards his people?

A. To rule them with gentleness and moderation; but especially with exact justice and equity, and to take care to maintain peace and true religion among them.

11. *Q.* What is the duty of ordinary christians towards their ministers?

A. Willingness to hear and be instructed by them, and to observe and practise whatever they can shew to be the will of God.

12. *Q.* How ought ministers or teachers to behave themselves towards those who are committed to their charge?

A. They are to be faithful and diligent in teaching, and in exhortation, as being examples to the flock, but not to assume power over the consciences of men.

13. *Q.* What is the duty of ſervants towards their maſters?

A. They are to be diligent and induſtrious, honeſt and faithful in their ſervice, and ſubmit to them in all things reaſonable.

14. *Q.* How ought maſters to behave themſelves towards their ſervants?

A. They are not to exact ſervice of them rigorouſly, but with mildneſs, and alſo to have a due regard to their ſouls as well as bodies, by allowing them a ſufficient time for the care of them.

15. *Q.* What duty is here owing in general from inferiors to ſuperiors?

A. Towards all ſuperiors in every kind and degree there is due, eſpecially from young perſons, a decent and reſpectful behaviour.

16. *Q.* What is the duty of ſuperiors towards inferiors in any kind?

A. Not to behave themſelves arrogantly or proudly towards them, not to deſpiſe them on account of their meanneſs.

17. *Q.* Is there no other duty required?

A. Yes; it is their duty to be charitable out of what God hath given them, to thoſe who are in need.

18. *Q.* What encouragement hath God given us to make us more careful to obſerve this commandment?

A. *That thy days may be long in the land which the Lord thy God giveth thee.*

19. *Q.* What is the meaning of this exhortation?

A. It is a promiſe given to the *Iſraelites* of long life in that land to which God was then leading them by the hand of *Moſes*, if they ſhould honour their father and mother.

20. *Q.* What encouragement does this give us now?

A. It gives us reaſon to think that the obſervance of this commandment ſhall not only promote our preſent peace, but be a good means to procure us an everlaſting inheritance in the heavenly *Canaan*, or kingdom of heaven.

21. *Q.* What is the ſixth commandment?

A. *Thou ſhalt do no murder.*

22. *Q.* What is murder?

A. It is the wilful and unlawful taking away the life of any one, by what means ſoever it be done.

23. *Q.* Is not all killing murder?

A. No, that only is murder which is wilful and unlawful.

24. *Q.* Why muſt it be wilful and unlawful to make it murder?

A. Becauſe killing any one by chance, or in ſelf-defence, or

or taking away the life of an offender by a lawful magiſtrate, are not to be accounted murder.

25. *Q.* Do you not think ſelf-murder to be forbidden by this commandment?

A. Yes, I think ſo; no man having a right to take away his own life more than that of another.

26. *Q.* Is there nothing elſe, beſides murder, forbidden by this commandment?

A. Yes, much more; namely, all variance, hatred, envy, revenge, evil-ſpeaking, quarrelling; all raſh and immoderate anger; and whatſoever tends towards murder, or may be likely to end in it.

27. *Q.* What are the duties this commandment requires of us?

A. To do all we can for the ſafety and preſervation both of our own and our neighbours lives; whether it be by aſſiſting them with our advice, our money, and our ſervice, or by promoting love, peace, and good will among men.

28. *Q.* What is the ſeventh commandment?

A. *Thou ſhalt not commit adultery.*

29. *Q.* What is adultery?

A. It is defiling our neighbour's wife.

30. *Q.* What do you take to be further forbidden by virtue of this commandment?

A. Fornication, or defiling of an unmarried perſon, uncleanneſs of every kind, even in thought and deſire, all lewd converſation, wantonneſs of behaviour, all exceſs of meat and drink, ſleep or cloathing, or whatſoever may be likely to lead us into that ſin.

31. *Q.* What is required in this commandment?

A. Carefully to avoid all temptation: To be modeſt in our thoughts, words, and behaviour; and to be conſtantly employed in ſome good thing.

32. *Q.* What is the eighth commandment?

A. *Thou ſhalt not ſteal.*

33. *Q.* What is forbidden in this commandment?

A. The taking away or detaining from another by force or deceit that which is his right.

34. *Q.* What do you think more particularly to be forbidden by this commandment?

A. Beſides downright robbery and ſtealing, I take to be forbidden, *1ſt,* Extortion, or unjuſt gain. *2dly,* Not paying juſt debts, or withholding wages due to hirelings. *3dly,* Cheating in all our dealings, by falſe weights and meaſures,

and by fair words. And 4thly, By uncharitableness to the poor.

35. Q. Cannot one break this commandment without being actually guilty of some of these things?

A. Yes; by advising or helping others in any of these crimes.

36. Q. What are the duties which this commandment requires of us?

A. To be fair and upright in all our dealings: To make restitution, if we have any way wronged another: To be free and charitable to the poor: To have a lawful calling, and be diligent in it.

37. Q. What is the ninth commandment?

A. *Thou shalt not bear false witness against thy neighbour.*

38. Q. What do you here understand by bearing false witness?

A. The false accusing of, or witnessing against him in judgment, which includes both perjury and lying.

39. Q. Is there any thing else forbidden in this commandment?

A. Yes, there are all sorts of calumny and evil-speaking against any one, whether it be in or out of judgment.

40. Q. What do you mean by calumny?

A. A reproach falsely raised upon, and reported against an innocent person.

41. Q. What do you mean by evil-speaking?

A. I understand the relating what has been told us as true of any person, not with any good design, but with an intention to defame him, or only in the common way of discourse.

42. Q. Is there any thing more forbidden in this commandment?

A. Yes; all tale-bearing, rash speaking and censuring, and all encouraging of evil-speakers.

43. Q. What is required of us by this commandment?

A. To be very careful in speaking truth of our neighbour: To be charitable both in what we hear and say of others; and to vindicate them when wronged.

44. Q. What is the tenth commandment?

A. *Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.*

45. Q. What do you take to be the design of this commandment?

 A.

A. It is not so much designed to forbid any one vice, as to secure the observance of all the foregoing commandments.

46. Q. What is the sin here forbidden?

A. The unlawful desire of what is another man's.

47. Q. When is such a desire unlawful?

A. When it puts men upon any deliberate thoughts and contrivances to defraud or incroach upon their neighbours.

48. Q. What do you take to be farther forbidden by this commandment?

A. Envy at what we see others enjoy.

49. Q. Why do you take envy to be forbidden by it?

A. Because it is a perpetual temptation to do things that may be injurious to persons envied.

50. Q. What is the duty required in this commandment?

A. A contentment with our own condition, whatever it be; so as neither to murmur against God, or to envy our neighbour, upon the account of any thing which he possesses.

51. Q. What dost thou chiefly learn by these commandments?

A. I learn two things: my duty towards God, and my duty towards my neighbour.

52. Q. What is thy duty towards God?

A. My duty towards God is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength, to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy name and his word, and to serve him truly all the days of my life.

53. Q. What is thy duty towards thy neighbour?

A. My duty towards my neighbour is to love him as myself, and to do unto all men as I would they should do unto me: To love, honour, and succour my father and mother; to honour and obey the king, and all that are put in authority under him; to submit myself to all my governors, teachers, spiritual pastors and masters; to order myself lowly and reverently to all my betters; to hurt no body by word or deed; to be true and just in all my dealings; to bear no malice or hatred in my heart; to keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering; to keep my body in temperance, soberness, and chastity; not to covet nor desire other mens' goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

PART

PART IV.

THE CHRISTIAN'S PRAYER.

SECT. VIII.

Of the LORD'S PRAYER.

1. Q. WE have now gone through the ſeveral parts of that duty which God requires of us, and which our godfathers and godmothers promiſed at our baptiſm, that we ſhould fulfil: is there any thing yet remaining neceſſary to be known in order to our ſalvation?

A. Yes; for though theſe things duly obſerved were ſufficient to ſave us, yet our catechiſm teaches us in the next queſtion, that we are not able to do theſe things of ourſelves, nor to walk in the commandments of God, as they have been now explained, and to ſerve him, without his ſpecial grace or aſſiſtance; which we muſt therefore learn at all times to call for by diligent prayer.

2. Q. What do you mean by prayer?

A. I mean in general, a religious calling upon, or lifting up of our hearts to God; with a full belief of his infinite knowledge and power, whereby he is able to ſupply all our wants, and of his gracious goodneſs towards us, through Jeſus Chriſt, he is always willing ſo to do.

3. Q. Whence do you learn, that prayer is a means of obtaining God's ſpecial grace, to enable you to live according to his commandments?

A. From *Luke* xi. 9. *Aſk, and it ſhall be given you; ſeek, and ye ſhall find; knock, and it ſhall be opened to you.*

4. Q. When are we to pray to God to obtain his grace?

A. The foregoing queſtion of the catechiſm tells us it muſt be at all times; that is, upon ſuitable or fitting occaſions, and as often as our circumſtances of life will permit.

5. Q. In what manner are we to pray for it?

A. It muſt be with diligence, that is, with faith, zeal, and attention, meekly kneeling upon our knees when we do it.

6. Q. Is this of prayer the only means of obtaining God's grace?

A. No, it is to be had in and by right uſe of the ſacraments; and therefore our church catechiſm wiſely takes notice of prayer and the ſacraments immediately after the commandments.

7. Q. Is this grace of God necessary for no other end but to help us to observe the commandments of God?

A. Yes; it is necessary to enlighten our understandings in spiritual matters; to regulate and govern our sinful inclinations, and to enable us to believe as well as to do, according to God's good pleasure.

8. Q. Does not this then make it necessary to the performance of whatever our godfathers and godmothers promised for us at our baptism?

A. Yes; and doubtless the grace of God is necessary towards our renouncing the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh; as well as to help us in believing all the articles of the christian faith, as explained in the creed; and keeping God's holy will and commandments, as explained in the ten commandments.

9. Q. Is not prayer then of absolute necessity in all the parts of our baptismal covenant?

A. Yes, certainly it is; because without it we cannot obtain God's grace; and without God's grace we cannot perform any part of that covenant.

10. Q. You have well explained the great usefulness of prayer, and the reason why it follows in this part of the catechism: Now say the Lord's Prayer.

A. *Our Father which art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever and ever* Amen.

11. Q. Why do you call this the Lord's Prayer?

A. Because our Lord Jesus Christ was the author or composer of it.

12. Q. How does it appear that we are directed to use this prayer?

A. From *Matt.* vi. 9. *After this manner pray ye.* *Luke* xi. 2. *When ye pray, say Our Father, &c.*

13. Q. What desirest thou of God in this prayer?

A. I desire my Lord God, our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him as we ought to do; and I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and

that

that it will please him to save and defend us in all dangers, ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death: this I trust he will do of his mercy and goodness, through our Lord Jesus Christ; and therefore I say, *Amen.* So be it.

14. *Q.* What do you observe in general from this form of our Lord's Prayer, which ought to be a pattern to us in all our prayers?

A. I learn in general, that our prayers ought to be short and pertinent; that we should pray for others as well as ourselves; and that we may pray for the necessaries of this life; but that our main concern in our preyers should be after the things of another.

15. *Q.* What are the general parts of this prayer?

A. There are three; namely, the preface, the petition, and the doxology or conclusion.

16. *Q.* What is the preface?

A. *Our Father which art in heaven.*

17. *Q.* Wherefore did our Saviour begin his prayer with calling God, *Our Father?*

A. To teach us that all our hopes of being heard or accepted by God, is entirely owing to his being our Father, in and through his Son Jesus Christ.

18. *Q.* How do you prove from scripture, that we cannot expect to be heard by God, but in and through Jesus Christ?

A. From *John* xiv. 6. *No man cometh unto the Father, but by me.*

John xv. 16. *Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you*

19. *Q.* What do you learn more from God's being called our Father?

A. That we are therefore to approach him with an humble confidence of being kindly received.

20 *Q.* But what do you learn from his being in heaven?

A. I learn how vastly different this Father is from our earthly parents; that he knows the very secrets of our hearts; that he is all-powerful and glorious; and we are therefore to pray to him with reverence and godly fear.

21 *Q.* How is our father said to be in heaven, since he is every where?

A. Because though he is indeed every where, yet his glory appears most eminently to the blessed in heaven

22. *Q.* Why are we taught to say *our* Father, and not my Father?

A. To increase our charity: That by looking upon God as the common Father of all christians, and ourselves as brethren in Christ Jesus, we may love and pray for each other as such.

23. Q. How many petitions are contained in the Lord's Prayer?

A. Six; the three first of which respect God's glory; and the three last respect our own wants.

24. Q. What is the first of these petitions?

A. *Hallowed be thy name.*

25. Q. Why did Christ begin his prayer with this petition or desire?

A. To teach us that as a right sense of God is the root of all religion, his glory should therefore be the first thing in all our prayers.

26. Q. What is here meant by the name of God?

A. God himself, and whatever does in any wise relate to him.

27. Q. What is meant by hallowing?

A. Having a person or thing in high reverence and esteem.

28. Q. What then do you pray for in this petition?

A. I pray that such a just sense of, and reverence for God, may be formed in me and all men, that we may always promote the honour of his name, by an holy life and conversation.

29. Q. What is the second petition of this prayer?

A. *Thy kingdom come.*

30. Q. What do you mean by God's kingdom?

A. I understand God's government, both with respect to his church and people here on earth, and also with respect to his kingdom of glory hereafter.

31. Q. What do you ask of God in this petition?

A. That he would enlarge the number of the true and faithful servants of Jesus Christ, by planting the gospel where it is not, and establishing holiness where it is; and that he would make haste to reward us all with everlasting glory.

32. Q. What is the third petition of this prayer?

A. *Thy will be done on earth as it is in heaven.*

33. Q. What do you mean by the will of God?

A. I mean as well the dispensations or appointments of his providence, as the rules which he hath set to us in his written word to live by.

34. What then do you pray for in this petition?

A. That God by his grace may dispose the hearts of all his subjects to a chearful obedience to his law, and sub-

miſſion to his will and direction, and to a performance of their duty in that ſtate of life in which his providence has placed them.

35. Q. But why is this added, *as it is in heaven?*

A. To teach us that we are to do our duty, and obey God's will and appointments with a cheerfulneſs, readineſs, and conſtancy, reſembling, as far as may be, that of the ſaints and angels in heaven.

36. Q. What is the fourth petition?

A. *Give us this day our daily bread.*

37. Q. What do you pray for in this petition?

A. All that is every day neceſſary or convenient for the health and ſupport of our bodies, and for the good of our ſouls.

38. Q. Why is the ſuſtenance of the preſent life expreſſed by the word *bread?*

A. Becauſe it being the chief and moſt uſeful of all proviſion, is commonly uſed in ſcripture to ſignify or repreſent every thing neceſſary for nouriſhment.

39. Q. Why do we pray every day, *give us this day our daily bread?*

A. To ſhew the moderation of our deſires after theſe earthly things; and that our daily dependence for them is on God's providence, without any anxious care for the time to come.

40. Q. Is it not lawful for a man to provide for himſelf more of the neceſſaries of this life, than what will ſuffice him for one day?

A. Yes, provided he does it with moderation, having his whole dependence ſtill upon God and his bleſſing.

41. Q. What is the fifth petition?

A. *Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us.*

42. Q. What do you mean by treſpaſſes?

A. I mean, in general, ſins of any kind.

43. Q. What then do we particularly deſire, when we pray to have our treſpaſſes forgiven?

A. We deſire that God would do away all our ſins, of what nature or quality ſoever they be; that he would waſh away the guilt, and remit the puniſhment of them.

44. Q. Upon what condition do we here beg the forgiveneſs of our treſpaſſes?

A. Upon condition that we forgive them that treſpaſs againſt us; that is, that we freely, readily, and heartily forgive, pray for, and deſire to be reconciled to all men, who offend

offend against us and injure us; and this, how much or how often soever they offend.

45. Q. Is this condition so necessary, that without it we cannot obtain pardon of our own offences against God?

A. This we learn from Christ himself, *Matth.* vi. 15. *If ye forgive not men their trespasses, neither will your Father forgive your trespasses.*

46. Q. Why do you take this condition to be particularly mentioned here, since it is certain there are others required of us in order to obtain pardon of our sins?

A. I think it may be mentioned principally, to show how unreasonable it is in those to be full of hatred and revenge among themselves, whom God hath forgiven through the redemption of Christ; and how ill it becomes us to be rigorous in exacting of our brethren an hundred pence, when we are asking of God the forgiveness of ten thousand talents.

47. Q. What is the sixth and last petition of this prayer?

A. *And lead us not into temptation, but deliver us from evil.*

48. Q. What do you mean by temptation?

A. Temptation in general signifies nothing but trial; but here it signifies such a trial, as is designed to seduce, or lead us into sin.

49. Q. How may such temptations be offered to us, or thrown in our way?

A. They may be offered by the devil, by the world, and the ill examples that are in it; by some outward calamities and accidents, and by our own lusts.

50. Q. When may God be said to lead us into temptation?

A. Either when he permits such temptations, or inducements to sin, to be laid before us; or when he leaves us to ourselves to struggle with such as he has for some good reasons allowed us to fall into.

51. Q. What is the evil you pray to be delivered from?

A. The evil one, or the devil, that great tempter to sin; the evil world, and its allurements; and in general, the evil of sin and of misery.

52. Q. What then do you request of God in this petition?

A. I pray that God will not try me above my strength, nor suffer the devil, the world, or the flesh, to do it: but that he would either keep me from such temptations, or carry me with innocence and integrity through them, so that I may not be led into sin by them.

53. Q. Why is this request made here?

A. Because having prayed for pardon for our past offences in

in the foregoing petition, it is but reasonable we should beg of the Lord to enable us to keep out of the way of temptation, and not to suffer us to fall again into the sins we have repented of.

54. Q. What does the last part of the prayer consist of?

A. A doxology or conclusion: *For thine is the kingdom, and the power, and the glory, for ever and ever.* Amen.

55. Q. What do you mean by a doxology?

A. A form of giving honour, glory, and praise to God.

56. Q. Why was this doxology added by our Saviour?

A. To shew that in all the religious service we pay to God, we ought to design his glory.

57. Q. Was this added for no other end?

A. Yes, it was added also to keep up in our minds a due sense of the reason we have to pray to God for such things as we have now considered, and to expect a suitable return to them at his hands.

58. Q. How does this doxology shew that we ought to ask these things of God?

A. Very plainly: Because God is the fountain of all good; therefore he ought to be applied to by all his creatures: Because his is the power, he is able both to hear and answer our request; therefore of him it is most fit to desire whatsoever we stand in need of: Because his is the glory; therefore to him ought we to make our prayer, and not to any other.

59. Q. How does this doxology encourage us to hope that we shall receive what we ask?

A. Because we hereby profess to believe that he can grant what we desire; and the things we ask are so much for his own glory, as well as our advantage, that we ought not to doubt but that we shall receive them.

60. Q. After what manner do we acknowledge these excellencies to be in God?

A. In a manner beyond what they are or can be in any one besides: All others deriving their authority, power, and glory from him.

61. Q. Why do you to this doxology add, *for ever and ever?*

A. To shew that these divine perfections did always belong to God, and will always continue to belong in this singular manner to him.

62. Q. What does *Amen* import?

A. It denotes our assent to the whole prayer, with an earnest desire of its accomplishment, and it is as much as if we should say, May God of his goodness grant what I have prayed for; and so I trust he will do of his mercy towards me, through Jesus Christ our Lord.

PART V.

THE CHRISTIAN SACRAMENTS.

SECT. IX.

1. Q. HOW many ſacraments hath Chriſt ordained in his church?

A. Two only, as generally neceſſary to ſalvation, that is to ſay, baptiſm, and the ſupper of the Lord.

2. Q. Why are theſe two ſacraments ſaid to be generally and abſolutely neceſſary to ſalvation?

A. They are ſaid to be generally neceſſary, to ſhew that no one can ordinarily be ſaved without them, but ſuch as really have not an opportunity or capacity of being partakers of them.

3. Q. What meaneſt thou by the word ſacrament?

A. I mean an outward viſible ſign of an inward and ſpiritual grace, given unto us, ordained by Chriſt himſelf, as a means whereby we receive the ſame, and a pledge to aſſure us thereof.

4. Q. What is the outward and viſible ſign in both theſe ſacraments?

A. Water in baptiſm, and bread and wine in the Lord's ſupper.

5. Q. What is the inward and ſpiritual grace, ſignified and conveyed by theſe ſigns in each ſacrament?

A. The waſhing of regeneration, or the new birth, is ſignified by the water in baptiſm: and the body and blood of Chriſt, by the bread and wine in the Lord's ſupper.

6. Q. What (do you ſay) is the outward viſible ſign, or form in baptiſm?

A. Water, wherein the perſon is baptized, *in the name of the Father, and of the Son, and of the Holy Ghoſt.*

7. Q. What is baptiſm?

A. It is the ſacrament of our new and ſpiritual birth; and the ſolemn means of our admiſſion into covenant with God; and thereby into the communion of the Chriſtian church.

8. Q. How do you prove that baptiſm was inſtituted or ordained by Chriſt himſelf?

A. From *Matt.* xxviii. 19. *Go ye and teach* (make diſciples in) *all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt.*

9. Q.

9. Q. What is the inward and spiritual grace of this sacrament?

A. A death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby made the children of Grace.

10. Q. Are all men by nature born in sin?

A. They are, ever since sin entered into the world, by the transgression of our first parents, *Adam* and *Eve*.

11. Q. Are all men by nature children of wrath?

A. Being born in sin, they must of necessity be also children of wrath; seeing all sin is both hateful to God, and worthy of his punishment.

12. Q. How do you prove that by nature we are born in sin, and the children of wrath?

A. From *Eph.* ii. 3. *We all were by nature the children of wrath, even as others.*

Rom. v. 12. *By one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned.*

13. Q. How are those who are baptized, made thereby children of grace?

A. As by baptism they are taken into covenant with God; are regenerated by the Holy Ghost, sanctified and cleansed from their sins; are entitled to God's favour, and made heirs of his heavenly kingdom; and if they die before they commit sin, they certainly shall be saved.

14. Q. Are all persons who are baptized made partakers of these benefits?

A. They are all thereby put into a state of salvation, and become children of grace; but if they do not take care to fulfil their promises made at baptism, they then forfeit all these blessings and benefits.

15. Q. But pray what is it to die unto sin?

A. It is to be changed from the pollution of sin, and to cease from it as a dead man does from the actions of life.

16. Q. What is it to live unto righteousness?

A. It is to have a change wrought in the soul by receiving holy dispositions from the spirit of God, and an ability to proceed in all virtue and godliness of living.

17. Q. How do you prove that in baptism there is a death unto sin, and a new birth unto righteousness?

A. From *Rom.* vi. 4. *We are buried with him by baptism unto death, and like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*

18. *Q.* What is required of persons to be baptized?

A. Repentance, whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God made to them in that sacrament.

19. *Q.* What is repentance?

A. A hearty sorrow for, and forsaking of sin.

20. *Q.* How do you prove that repentance is required of persons to be baptized?

A. From *Acts* ii. 38. *Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins.*

21. *Q.* Why do you take repentance to be required in order to baptism?

A. Because baptism, if duly received, washes away all sin; and it appears from scripture, that no sins can be done away without repentance.

22. *Q.* What is the faith which every one ought to bring to the sacrament?

A. A firm belief of the truth of the whole christian religion; but more especially of all those articles of it, which at his baptism he professes his belief of to the church.

23. *Q.* How do you prove that such faith is required of persons to be baptized?

A. From *Acts* viii. 37. *If thou believest with all thy heart, thou mayest be baptized.*

Acts ii. 41. *They that gladly received the word were baptized.*

24. *Q.* If such a repentance, and such a faith, be required of all who are baptized; why then are infants baptized, who, by reason of their tender age, cannot perform either of them?

A. Because they promise them both [that is, both faith and repentance] by their sureties, which promise, when they come to age, themselves are bound to perform.

25. *Q.* Are actual faith and repentance necessary to baptism?

A. They are both necessary for persons of riper years: but for infants born of Christian parents, it is sufficient that they be obliged to believe and repent as soon as they shall be capable of so doing.

26. *Q.* What is it then that entitles infants born of Christian parents, to enter into covenant with God by baptism, without their consent?

A. As the Jewish infants were entitled to circumcision by their parents being in covenant, even so are the infants of Christian parents entitled to baptism.

27. *Q.*

27. Q. How do you prove that the Jewish infants were admitted into covenant with God without any consent of their own?

A. From *Deut.* xxix. 10, 11, 12. *Ye stand this day all of you before the Lord your God; your captains of your tribes, your little ones, that thou shouldest enter into covenant with the Lord thy God.*

28. Q. How do you prove that children of Christian parents are capable of being admitted into the gospel covenant on God's part, without their own consent?

A. From *Acts* ii. 39. *The promise is to you and to your children.*

Matt. xix. 14. *Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven.*

29. Q. You say that your sureties promised for your performance of these conditions; but how can any one be bound by another's promise, made in his name, without his knowledge or consent?

A. Though no obligation in this case can arise from the promise of another; yet he is so far bound by it, as that if he fails of making good that promise, he forfeits the privileges to which he was thereupon admitted.

30. Q. What then will be the case of those who do not fulfil the promise made to them by their sureties in baptism?

A. They will certainly lose all the blessings which God would otherwise have been obliged to bestow upon them.

SECT. X.

Of the Lord's Supper.

1. Q. WHAT is the second sacrament in the New Testament?

A. The sacrament of the Lord's Supper.

2. Q. How does this differ from the sacrament of baptism?

A. By baptism we are initiated into the profession of christianity, and admitted to the terms of the christian covenant: By the Lord's supper we declare our continuance in that profession, and renew and confirm our part in the covenant of the gospel.

3. Q. Why is it called the Lord's supper?

A. Because it was both appointed by our Lord at supper, immediately before his death, and was designed to succeed in the place of the Paschal supper among the Jews.

4. Q. Why was the sacrament of the Lord's supper ordained?

A. For

A. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

5. Q. What do you mean by a continual remembrance?

A. A remembrance that is not to end at a certain time, but is to be kept up by the holy sacrament to the very end of the world.

6. Q. How do you prove that the sacrament of the Lord's supper is to continue till Christ's second coming to judge the world?

A. From 1 *Cor.* xi 26. *As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*

7. Q. Is there any thing more intended by a continual remembrance?

A. Yes, there is; that this sacrament ought not to be celebrated as the passover was, once a year; but frequently, so as to keep up a constant, lively remembrance in our minds of the sacrifice of the death of Christ.

8. Q. Why do you call it the sacrifice of Christ's death?

A. Because Christ by his dying became a sacrifice for the sins of mankind.

9. Q. How do you prove that Christ was a sacrifice for sin?

A. From *Heb.* ix. 26. *He put away sin by the sacrifice of himself.*

10. Q. Was it necessary that Christ should die, in order to his being made a sacrifice?

A. Yes; death being the punishment of sin, he could no otherwise have freed us from death, than by dying himself in our stead.

11. Q. How do you prove this?

A. From *Heb.* ix. 22. *Without shedding of blood, there is no remission of sins.*

12. Q. What was then the design of our Saviour in appointing this sacrament?

A. As a means to make us frequently meditate upon his love in thus dying for us, and to assure us of the mighty benefits and advantages which we receive thereby.

13. Q. How does this appear to be the end of this appointment?

A. From *Luke* xxii. 19. *This is my body, which is given for you: This do in remembrance of me.*

Matt. xxvi. 28. *This is my blood of the New Testament, which is shed for many for the remission of sins.*

14. Q. You said before, that in every sacrament, there must

muſt be two parts, an outward and inward:—What is therefore the outward part or ſign of the Lord's ſupper?

A. Bread and wine, which the Lord hath commanded to be received.

15. Q. What proof have you that the Lord hath commanded bread and wine to be received?

A. From 1 Cor. xi. 23, 24, 25. *I have received of the Lord that which alſo I delivered unto you, that the Lord Jeſus, the ſame night in which he was betrayed, took bread; and when he had given thanks, he brake it, and ſaid, Take, eat, this is my body which is broken for you: this do in remembrance of me: After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the New Teſtament in my blood: this do ye, as oft as you drink it, in remembrance of me.*

16. Q. Do you obſerve any thing peculiar with reſpect to bread and wine, that they ſhould be uſed as the outward ſign in this ſacrament?

A. Yes; I obſerve, that the breaking of the bread is a very natural reſemblance of Chriſt's body being broken for us; and the pouring out of the wine, as an apt repreſentation of the ſhedding of his blood.

17. Q. What is the inward part or thing ſignified in this holy ſacrament?

A. The body and blood of Chriſt, which are verily and indeed taken, and received by the faithful in the Lord's ſupper.

18. Q. Does not the bread and wine remain the ſame after they are conſecrated by the prieſt as before?

A. Yes, as to their ſubſtance, only they are altered as to their uſe and ſignification.

19. Q. If then they remain the ſame in ſubſtance, how can they be ſaid to be verily and indeed taken and received by the faithful?

A. Becauſe by taking them worthily, that is, with faith and piety, as figures and repreſentations of Chriſt's body and blood, we are thereby verily entitled to the benefits purchaſed by Chriſt's death.

20. Q. Are they then verily and indeed taken by every one who eats and drinks them, or by the faithful only?

A. By the faithful and pious only, which ſhews that they are not verily and indeed taken as to their ſubſtance, but as to their effects, of which the faithful can only be truly and really partakers.

21. Q. How do you prove that the body and blood of

Chriſt

Christ are truly and really, as to their ſaving effects, taken in the Lord's ſupper?

A. From *John* vi. 54. *Whoſo eateth my fleſh, and drinketh my blood, hath eternal life.*

22. *Q.* What are the benefits which we receive thereby?

A. The ſtrengthening and refreſhing of our ſouls by the body and blood of Chriſt, as our bodies are by the bread and wine.

23. *Q.* How does ſuch a receiving of this holy ſacrament ſtrengthen our ſouls?

A. As it confirms us to God's mercy in pardoning our paſt ſins, through the ſacrifice of Jeſus Chriſt; and as it ſtrengthens us in the diſcharge of our duty for the future, and in the reſiſting of all temptations.

24. *Q.* Does it ſtrengthen us in any other reſpect beſides this?

A. For being thus ſecured of the part of Chriſt's ſacrifice for us, we are armed againſt all doubts and fears of our ſalvation: are ſtrengthened againſt all ſufferings for righteouſneſs ſake, and againſt the fear of death itſelf.

25. *Q.* How do you prove that we derive ſuch ſpiritual ſtrength and nouriſhment from the partaking of this ſacrament?

A. From *John* vi. 51. *I am the living bread which came down from heaven: If any man eat of this bread, he ſhall live for ever: And the bread that I will give is my fleſh, which I will give for the life of the world.*

26. *Q.* What is required of them who come to the Lord's ſupper?

A. To examine themſelves, whether they repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life, have a lively faith in God's mercy through Chriſt, with a thankful remembrance of his death, and to be in charity with all men.

27. *Q.* What do you mean by examining yourſelves?

A. I mean making a careful and diligent ſearch into our lives and actions; that ſo we may find out, if poſſible, the true ſtate of our ſouls, in all thoſe points concerning which we are to examine ourſelves; at the ſame time, by earneſt prayer, begging God's bleſſing upon our endeavours.

28. *Q.* How do you prove this examination neceſſary?

A. From 1 Cor. xi. 28. *Let a man examine himſelf, and ſo let him eat of that bread and drink of that cup.*

29. *Q.* What is the first point concerning which we are to examine ourselves?

A. Whether we repent us truly of our former sins, stedfastly purposing to lead a new life.

30. *Q.* How is it proved that we ought to repent?

A. From 1 *Cor.* xi. 38. *If we would judge ourselves, we should not be judged.*

1 *Cor.* v. 8. *Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.*

31. *Q.* Why do you make repentance necessary to receiving the Lord's supper?

A. Because it is impossible, while we continue in our sins, that we can receive any more benefit from Christ's death, or any other religious acts of devotion, than a plant whose root is withered, can from having its branches watered.

32. *Q.* What is the next thing we are to examine ourselves in, before we come to this holy communion?

A. Whether we have a lively faith in God's mercy through Christ.

33. *Q.* What proof have you to shew the necessity of this?

A. From 2 *Cor.* xiii. 15. *Examine yourselves, whether ye be in the faith.*

Heb. x. 22. *Let us draw near with a true heart, in full assurance of faith.*

34. *Q.* What do you understand by the faith that is here required of you?

A. A stedfast belief, that if we truly repent us of our sins, God will most certainly forgive them; and particularly a full confidence of the efficacy of the bread and wine in this sacrament, to convey to the worthy receiver the remission of sins, and all other benefits of his passion.

35. *Q.* Why is this faith called lively?

A. To shew that our faith is then only profitable to our salvation, when it is lively and active; and works in us such a sincere repentance of our past sins, and such an obedience to God's commands as our Saviour in the gospel requires of us.

36. *Q.* Why is faith made a necessary condition towards our receiving the Lord's supper worthily?

A. Because as the hope of sinners is founded entirely upon the mercies of God through the merits of Christ; and this sacrament is a solemn commemoration of Christ's assuring and sealing to us that mercy by his death; we cannot with

any

any advantage commemorate it, without a full belief of the efficacy of Chriſt's death to obtain it for us.

37. *Q.* What is the next point upon which we are to examine ourſelves before we come to the Lord's ſupper?

A. Whether we come to it with a thankful remembrance of Chriſt's death.

38. *Q.* What do you mean by having a thankful remembrance of his death?

A. I mean being duly ſenſible of the infinite love of God, and condeſcenſion of Jeſus Chriſt, thereby declared to us: And in keeping up in our minds a lively memory of this his death and paſſion.

39. *Q.* Why is our thankfulneſs neceſſary to the receiving the Lord's ſupper?

A. Becauſe it is a ſacrifice of thankſgiving to God for our redemption by Chriſt.

40. *Q.* What proof have you for a thankful remembrance of Chriſt's death?

A. 1 *Cor.* vi. 20. *Ye are bought with a price, therefore glorify God in your body, and in your ſpirit, which are God's.*

41. *Q.* What is the laſt thing concerning which we are to examine ourſelves?

A. Whether we are in charity with all men.

42. *Q.* How is it that we are to be in charity with all men?

A. We are freely to forgive whatſoever injuries any may have done, and to be ready to do them all the kindneſs we can, and that as ſincerely as if they had never offended us.

43. *Q.* What proof have you of this duty?

A. From 1 *John* iv. 11. *If God ſo loved us, we ought alſo to love one another.*

Eph. v. 2. *Walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us, an offering and ſacrifice to God.*

Matt. v. 23, 24. *If thou bring thy gift to the altar, and there rememberest that thy brother hath aught againſt thee, leave there thy gift before the altar, and go thy way; firſt be reconciled to thy brother, and then come and offer thy gift.*

44. *Q.* Why is the being in charity neceſſary to the Lord's ſupper?

A. Becauſe it is a feaſt of love, and a communion of Chriſtians one with another; and ſignifies the conjunction in one ſpiritual body.

THE END.

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